



TURKEY AND THE TURKISH PROVINCES.



TRAVELLING POST IN WALLACHIA AND MOLDAVIA.

WALLACHIA AND THE WALLACHIANS.

IN our recent article on Moldavia, we stated that this province was bounded on the south by Wallachia. The two together seem indeed to have formed the ancient province of Dacia, in the time of the Romans; but to have been separated at a subsequent period in their history.

Wallachia is bounded on the north by Moldavia, and the Austrian province of Transylvania; on the west by Baunat and Servia; and on the south and east by the Danube, which separates it from Bulgaria. The proximity of the Black Sea on one side, and of the Carpathian mountains on the other, give a variable character to the climate; but this variability is not so gradual as in England: the summer comes in very suddenly and fiercely, but is of short duration; while the winter is both long and severe. The Danube is generally frozen over for six weeks; the ice being of such a thickness as to form a road for the heaviest artillery with perfect safety. Generally speaking, Wallachia may be deemed a cold country; and this, together with a damp quality in the soil, and the existence of many marshy places, produces a marked effect on the animal and vegetable productions of the district. The vegetables are said to be of inferior flavour; the flowers deficient in perfume; the domestic animals remarkable for mildness; the bears, wolves, foxes, and other wild animals, much more timid than in other countries; and lastly, man himself, dull and heavy, with weak passions, no strength of mind, and an utter aversion to a life of industry. Such are said, on the authority of one who dwelt long in the country, to be the characteristics of Wallachia and Moldavia, so far as the influence of climate is concerned.

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In our former paper we took occasion to describe the humbler classes of inhabitants; their avocations and their weaknesses. We will here glance at the more wealthy inhabitants; for Wallachia and Moldavia bear a close resemblance in these respects.

We have said that these provinces are governed by voyvodes, more frequently termed *Hospodars*; and that by recent treaties between Turkey and Russia, these *Hospodars* have become more than ever independent of the former, and elective on the part of the inhabitants. Throughout the whole of the last century, although the choice of these governors was nominally in the hands of the people, yet the Sultan in fact appointed them with as little deference to the will of the people as in any other of the Turkish provinces. This being the case, it was matter of state policy not to appoint a native Wallachian or Moldavian to this post, lest feelings of patriotism might induce him to rebel against the extortionate demands of the Sultan. On the other hand, there were reasons why it was deemed imprudent to appoint native Turks to this office, since, being Mohammedans, they were wholly estranged from the people of those provinces. The plan acted on, therefore, was to appoint Greeks, residing at or connected with Constantinople, to the office of *Hospodar*; because, although their religion corresponded with that of the Wallachians and Moldavians, yet they fawned upon the Ottoman court, and looked in that quarter for support and promotion. We mention this circumstance as an explanation of the fact, that a number of wealthy Greek families are found in these provinces, connected more or less with the *Hospodars*.

When the choice of the *Hospodar* was thus virtually

in the hands of the Sultan, the Greek chosen to fill the office received his investiture at Constantinople with great pomp. The military crest was put on his head by the Muzhur Aga, and the robe of honour by the Vizier himself. He was honoured with military music, and made his oath of allegiance in the presence of the Sultan. From the palace he went in solemn procession to the patriarchal Greek church, where prayers and ceremonies were performed similar to those which were formerly observed at the inauguration of the Greek Emperors. He was then accompanied to his principality by Turkish officers, and made a public entry into the capital of the province with a great display of magnificence, attended by the nobles and the higher orders of the clergy.

When Captain Frankland travelled through Wallachia in 1827, he found that the Hospodar was a Greek named Nicholas Ghika, whom he visited, and of whom he says:—"His Highness received us with the greatest affability, rising from his sofa, and standing upon it as he received us. He then gave us pipes and coffee, and we conversed with him in Italian and French: he is a middle-aged, good-looking man. His revenue is about three hundred thousand pounds sterling; and he is said to have amassed an immense fortune, which he has lodged at Vienna." Captain Frankland found that the Hospodar was at that time embroiled with some of the nobles on account of certain public monies which he was suspected to have appropriated to his own private use. Dr. McMichael well characterized the Hospodars, at the period of the recent changes, as exhibiting the extraordinary phenomenon of a nearly pure despotism exercised by a Greek Prince, who was himself at the same time an abject slave to the Ottoman Porte.

The Boyars, or native nobles of Wallachia and Moldavia, are but a rude class, compared with a parallel class in Western Europe. Their education is usually confined to the mere knowledge of reading and writing the language of the country, and the modern Greek. Some few add to this superficial stock of learning, a few of the rudiments of the French language; and a few others converse in it without understanding anything of its grammar or principles. A slight acquaintance with two or three ancient authors, or the power of composing a few verses, is sufficient to obtain for them the titles of literati and poets, and the admiration of their acquaintances. In short, the inducements to mental culture are so few, that early discipline and instruction are scarcely thought of. They cannot be taxed so much with any actual propensity to vice, as with the absence of any ennobling characteristics: ignorance and established prejudices are their worst enemies. They are greedy in the acquisition of wealth, and heedless in its expenditure: averse to the trouble of superintending their private affairs, they entrust them to the hands of stewards, who too often enrich themselves at their employers' expense. A lax state of morality is thus engendered, which sheds its pernicious influence through the humbler classes.

Those Boyars who have no public employment, spend their time in a very idle manner, resorting to the capitals Bukharest and Jassy, for the sake of society, and leaving the management of their country estates in very inadequate hands. They attend clubs and masked balls at the capitals; but seldom appear to engage in anything which can advance or aid their country, except when some political ferment arises.

When we state that two hundred and ten days of the year are regarded by the Wallachians and Moldavians as holidays or fasts, during which no work must be done, the reader will easily conceive, not only how stagnant must be the state of manufacturing and commercial industry throughout the country, but also how large a scope is opened for temptation and immorality of all kinds; the Boyars are "killing time" in their pursuit of pleasure; and the poor visit brandy-booths or cellars, where the mind and body suffer equally.

The Greek population of these provinces bears a considerable resemblance to that of the higher classes of society in the Morea, in dress, religion, and manners. The causes which led to their appointment in the government of the provinces we have already detailed, and the line of conduct which they pursued there was such as naturally resulted from subservience to the Sultan, and the absence of any patriotic feeling for the country which they governed. It has been well observed of the moral condition of the Greeks in the last century:—

Humiliated, degraded, and oppressed as the Greeks were since they had ceased to be a nation, civilization degenerated among them, in proportion to the weight and barbarism of the yoke that had been imposed on them; and they had insensibly contracted those habits of corruption and servile obedience, which must be inseparable from a state of slavery similar to theirs. Dissimulation and falsehood became the most prominent features of their character; and, in short, the force of the causes which acted upon them incessantly familiarized them, by degrees, to everything that could be degrading and humiliating to man.

It was from among such men that the Hospodars of Wallachia and Moldavia were chosen during the greater part of the last century.

The great bulk of the people are employed more or less in agricultural pursuits, the poorer classes cultivating the lands of the richer, and receiving payment in kind instead of money. Mr. Wilkinson, in describing the mode of husbandry in these provinces, says that the manner of tilling does not materially differ from that of other countries in Europe, except that oxen are always employed instead of horses. Wheat is sown during the autumn; and barley and Indian corn in spring. The harvest of the first two generally takes place in the month of July, that of the latter at the beginning of September; and as Indian corn is required for the nourishment of a great portion of the population, the quantity of it sown and reaped every year is equal to that of wheat. Barley, being used only as food for cattle and poultry, is sown in much smaller proportion. The vine is cultivated to a limited extent, and is planted in such places as are most sheltered from the weather: the grape is seldom gathered before the end of September, and as it does not come to a perfect state of maturity, it makes but indifferent wine of a light quality and sourish taste. The same writer observes:—

The great waste of land left in both provinces in a state of nature, and the universal custom of not cultivating the immediate vicinity of the high roads, give to the country, in many parts, an appearance of desolation; and a traveller, who only judges by the scenery within his view, is apt sometimes to think himself in a wilderness; he meets with few habitations on his way, except those attached to the post-houses, and hardly perceives any other population.

It need perhaps scarcely be said, after a due consideration of the character of the inhabitants, that good roads, and good modes of conveyance from town to town, are not to be looked for. Our cut represents a vehicle which we may term the "post-chaise" of the inland parts of these provinces. These vehicles are made entirely of wood, without a single particle of iron about them; consequently, they are very light, readily upset, and as easily righted: they are about three feet high, and four feet long, and capable only of holding a portmanteau, upon which a small quantity of hay being placed, the traveller sits. The rudeness of their construction makes them easy of repair; they are changeable at every post-house, and four horses are harnessed to each. These vehicles are driven by postilions, who generally wear a rough goatskin cap.

In our sketches illustrative of Turkey and the Turkish Provinces, we aim at taking as varied a course as our narrow limits will permit; dwelling sometimes chiefly on the antiquities, at others on the historical associations, at others on the topographical beauties of the district selected. In these two papers on Moldavia and Wallachia,

we have directed our attention mainly to the character and condition of the inhabitants, rather than to the number and ranks of their towns, &c., since the peculiar condition of these districts with respect both to Russia and to Turkey, makes the state of the population a matter of much interest.

A SCENE IN THE BICÊTRE.

THE Bicêtre is the Bedlam of Paris, and Pinel, the chief actor in the following triumph of humanity, was an accomplished physician of the time. We have before alluded to the incident at page 60, Vol. XVI., *Saturday Magazine*, but the wisdom, courage, and humanity which the act displays, render it worthy of a more extended notice.

Towards the end of the year 1792, Pinel, after having many times urged the French Government to allow him to unchain the maniacs of the Bicêtre, but in vain, went himself to the authorities, and with much earnestness and warmth advocated the removal of this monstrous abuse. M. Couthon, a member of the Commune, gave way to M. Pinel's arguments, and agreed to meet him at the Bicêtre. Couthon there interrogated those who were chained, but the abuse he received, and the confused sounds of cries, vociferations, and clanking of chains in the filthy and damp cells, made him recoil from Pinel's proposition. "You may do what you will with them," said he, "but I fear you will become their victim." Pinel instantly commenced his undertaking. There were about fifty whom he considered might be unchained without danger to the others, and he began by releasing twelve, with the sole precaution of having previously prepared the same number of strong waistcoats, with long sleeves, which could be tied behind the back, if necessary.

The first man on whom the experiment was to be tried was an English Captain, whose history no one knew, as he had been in chains for forty years. He was thought to be one of the most furious among them; his keepers approached him with caution, as he had in a fit of fury killed one of them on the spot with a blow from his manacles. He was chained more rigorously than any of the others. Pinel entered his cell unattended, and calmly said to him, "Captain, I will order your chains to be taken off, and give you liberty to walk in the court, if you will promise me to behave well and injure no one." "Yes, I promise you," said the maniac, "but you are laughing at me, you are all too much afraid of me." "I have six men," answered Pinel, "ready to enforce my commands, if necessary. Believe me then, on my word, I will give you your liberty if you will put on this waistcoat."

He submitted to this willingly, without a word; his chains were removed, and the keepers retired, leaving the door of his cell open. He raised himself many times from his seat, but fell again on it, for he had been in a sitting posture so long that he had lost the use of his legs; in a quarter of an hour he succeeded in maintaining his balance, and with tottering steps came to the door of his dark cell. His first look was at the sky, and he cried out enthusiastically, "How beautiful!" During the rest of the day he was constantly in motion, walking up and down the staircases, and uttering short exclamations of delight. In the evening he returned of his own accord into his cell, where a better bed than he had been accustomed to had been prepared for him, and he slept tranquilly. During the two succeeding years which he spent in the Bicêtre, he had no return of his previous paroxysms, but even rendered himself useful by exercising a kind of authority over the insane patients, whom he ruled in his own fashion.

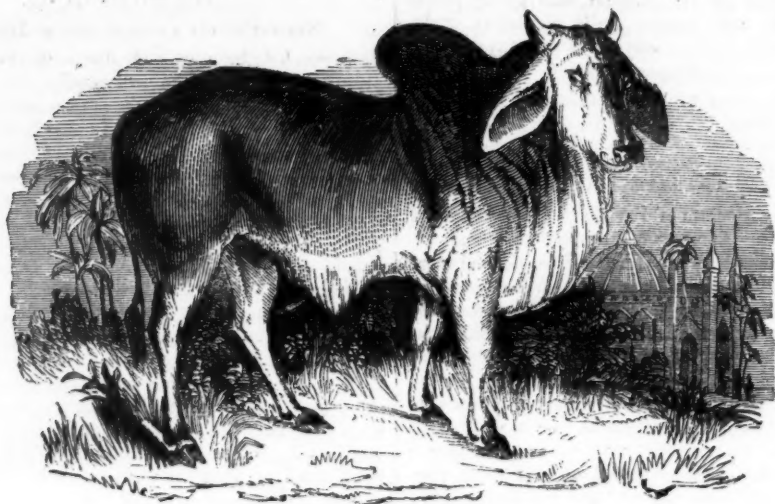
The next unfortunate being whom Pinel visited was a soldier of the French guards, whose great fault was drunkenness: when once he lost self-command by drink,

he became quarrelsome and violent, and the more dangerous from his great bodily strength. From his frequent excesses, he had been discharged from his corps, and had speedily dissipated his scanty means. Disgrace and misery so depressed him that he became insane; in his paroxysms he believed himself a general, and fought those who would not acknowledge his rank. After a furious struggle of this sort, he was brought to the Bicêtre in a state of the greatest excitement. He had now been chained for ten years, and with greater care than the others, from his having frequently broken his chains with his hands only. Once when he broke loose, he defied all his keepers to enter his cell until they had each passed under his legs; and he compelled eight men to obey this strange command. Pinel, in his previous visits to him, regarded him as a man of original good nature, but under excitement, incessantly kept up by cruel treatment; and he had promised speedily to ameliorate his condition, which promise alone had made him more calm. Now he announced to him that he should be chained no longer; and to prove that he had confidence in him, and believed him to be a man capable of better things, he called upon him to assist him in releasing others who had not reason like himself, and promised, if he conducted himself well, to take him into his own service. The change was sudden and complete. No sooner was he liberated, than he became obliging and attentive, following with his eye every motion of Pinel, and executing his orders with as much address as promptness; he spoke kindly and reasonably to the other patients; and during the rest of his life was entirely devoted to his deliverer. And "I can never hear without emotion," (says M. Pinel's son, the author of this memoir,) "the name of this man, who some years after this occurrence shared with me the games of childhood, and to whom I shall always feel attached."

In the next cell were three Prussian soldiers, who had been in chains for many years, but on what account no one knew. They were in general calm and inoffensive, becoming animated only when conversing together in their own language, which was unintelligible to those about them. They were allowed the only consolation of which they appeared sensible,—to live together. The preparations taken to release them alarmed them, as they imagined that the keepers were come to inflict new severities, and they opposed them violently when removing their irons. When released, they were unwilling to leave their prisons, and remained in their habitual posture. Either grief or loss of intellect had rendered them indifferent to liberty.

In the course of a few days, Pinel released fifty-three maniacs from their chains; among them were men of all conditions and countries,—workmen, merchants, soldiers, lawyers, &c. The result was beyond his hopes. Tranquillity and harmony succeeded to tumult and disorder, and the whole discipline was marked with a regularity and kindness which had the most favourable effect on the insane themselves, rendering even the most furious more tractable. Humane physicians in every part of the civilized world, sooner or later, responded to the feelings which dictated this memorable act, the remote consequences of which brought sympathy to a thousand cells of suffering and neglect.

NEVER were the splendour and magnificence of courts, and numerous trains, and noble retinue, set in a truer light, than when the King of kings contented himself with the ministry of his meek mother, and chose to receive the first respects of a few humble shepherds. Never was the true use of power more nicely taught, nor its haughty arrogance and insolent abuses more effectually reproached, than by this proof, that God was then strongest, when he put on the greatest appearance of weakness. The princes, and great ones of this world, are then most truly great, most like their glorious Original above, when they think no condescension below them for a general good.—DEAN STANHOPE.



THE ZEBU.

THE domesticated Asiatic Ox, or Zebu, from the perfect agreement of its internal structure with that of the common ox, is generally believed to be merely a variety of that animal. It is difficult to account for the production of those distinctive characters which now mark the two races, and separate them from each other; but whatever may have been the cause of the differences between the common and the Indian ox, these differences rapidly disappear by the intermixture of the breeds, and, at the end of a few generations, are entirely lost.

Not only does the anatomical structure of the zebu exactly correspond with that of the ox, but the more essential particulars of external conformation are the same in both animals. The form of the head presents no difference whatever. In both, the forehead is flat, or slightly depressed, of a height nearly equal to its breadth, thus giving a square outline. An angular protuberance passes directly across the skull, between the bases of the horns. The size and direction of the horns vary much. In some they are short and sub-erect, in others they are comparatively long and point backwards. The ears of some are of the ordinary size, but in others they are long and pendulous. The dewlap is, in many cases, very largely developed.

These animals are chiefly distinguished by the large fatty hump on the shoulders. Numerous breeds of this humped variety are scattered, more or less extensively, throughout Southern Asia, the Islands of the Indian Archipelago, and the Eastern Coast of Africa, from Abyssinia to the Cape of Good Hope. They differ in size from that of a large mastiff-dog, to that of a full-grown buffalo. The colour of this animal varies in different climates. Its ordinary hue is a light ashy grey, passing into a cream-colour or milk-white, but it is not unfrequently marked with various shades of red or brown, and it has been known to become perfectly black. The hump is sometimes elevated in a remarkable manner, and retains an upright position; but it often becomes half pendulous, hanging partly over towards one side. Those furnished with a second hump are of a distinct breed, said to be very common in Surat. Among the other breeds there are some altogether without horns, and others having only the semblance of them, the external covering being destitute of the support of bony processes, and consequently flexible and pendulous.

The Indian ox is employed throughout the various countries we have named for nearly the same purposes as the European one. It is a beast of burthen, and an article of food and domestic economy. In some parts of India it executes the duties of a horse, and is used both

to the saddle and harness. It is said to perform journeys of twenty and thirty miles a day, though the old writers speak of fifty or sixty miles a day as its usual rate of travelling. The beef afforded by this animal is far from equalling that of the European ox: the hump, which is chiefly composed of fat, is reckoned the most delicate part.

The whole of the different breeds of zebus are held in great veneration among the Hindus. They do not in general object to work them, but to deprive them of life under any pretext whatever, is accounted a sin; and to partake with those who eat of their flesh is considered the height of impiety. A select number of these animals are, however, exempted from all services, and deemed especially sacred. They have the privilege of straying about the towns and villages, and taking their food whence they please. They are not allowed to want for anything, and the most delicate food is cheerfully prepared for them by the devotees, who impose on themselves this charitable office. Respecting the superstitious respect paid to these sacred animals we have the following remark from the *Oriental Annual*.

On the banks of the river (Cavery), in the neighbourhood of a small pagoda, we saw a couple of Braminee bulls, so sleek and fat as to form a perfect contrast with the population around them, everything suffering from the sad scarcity of grain, while the bones of these sacred animals were loaded with an encumbrance of consecrated flesh. It was melancholy to see that while thousands of human beings were starving, the bulls dedicated to the stern divinity, Siva, were so pampered that they would eat nothing but the most delicate food, and this was generally taken with a fastidious and pallid appetite. These bulls were very small but very beautiful; the dewlap of one of them hanging from his throat and between his fore-legs, almost touched the ground. I could not help feeling deeply the sad fact, that the miseries of their fellow-creatures were looked upon with cruel indifference by the wealthy members of the Hindoo community; while before the dumb creatures devoted to their gods, and those senseless blocks which form the disgusting effigies of their divinities, that food was scattered which would have saved whole families from perishing with hunger.

In Benares, and other cities which are crowded with the more wealthy Hindoos of high caste, these animals are exceedingly numerous, thronging the streets, and the courts, and areas of temples. They are very fat, indolent, and inoffensive.

Benares is accounted the holiest of the Hindoo cities, and occupies a somewhat similar position to that which Rome once held among the cities of Christendom. Bishop Heber tells us that the more conspicuous parts

of the houses in this city are adorned with gaudy paintings of flower-pots, men, women, bulls, elephants, gods, and goddesses, in all their many-formed, many-headed, many-handed, and many-weaponed varieties.

The sacred bulls devoted to Siva (says this author), of every age, tame and familiar as mastiffs, walk lazily up and down these narrow streets, or are seen lying across them, and hardly to be kicked up (any blows indeed given them must be of the gentlest kind, or woe be to the profane wretch who braves the prejudices of this frantic population) to make way for the Tonjon.

At the famous Hindoo festival called *Ponjol*, celebrated on the last three days of the year, the concluding ceremony is the worship of the cow, the emblem of *Bhavani*. The animals are first sprinkled with holy water; then the devotees make four prostrations before them; their horns are then painted with various colours; garlands of flowers and strings of cocoa-nuts and other fruit are put round their necks, which being shaken off as they walk or run about, are eagerly picked up, and preserved as sacred relics by the crowd. The consecrated animals are then driven in a body through the villages and followed by crowds of people, who make a discordant noise upon various musical instruments. During the remainder of the day the cows stray whithersoever they please, and feed in every field without restraint.

Who hastens to be rich, resembles him
Who is resolved that he will quickly swim,
And trusts to full-blown bladders! He, indeed,
With these supported, moves along with speed;
He laughs at those whom untried depths alarm,
By caution led, and moved by strength of arm;
Till in midway, the way his folly chose,
His full-blown bladder bursts, and down he goes!
Or, if preserved, 'tis by their friendly aid,
Whom he despised, as cautious and afraid.—CRABBE.

THE propriety of cultivating feelings of benevolence towards our fellow creatures, is seldom denied in theory, however frequently the duty may be omitted in practice. It has been recommended by the eloquence of heathen philosophers, and enforced by some extraordinary examples of heathen philanthropy, but as the foundations on which they built their beautiful theories of virtue were narrow and confined, the superstructure was frail and perishable, and never was the true foundation discovered, till brought to light by Jesus Christ. He first taught how the obstacles to benevolence were to be removed by conquering that pride, self-love, and vain-glory, which had till then constituted a part of the catalogue of human virtues. He first taught the universality of its extent by connecting it with the love of the common Father and Benefactor of all; and made the love of our fellow-creatures the test and criterion of our love to our Creator, while from true devotion to the Supreme Being, he taught that benevolence to man must necessarily flow. He likewise taught that upon all who were convinced of these truths, and were anxious to fulfil the Divine commandments, Divine assistance would be bestowed. He alone ennobled virtue, by the assurance of an eternal reward, and gave dignity to this probatory scene, by representing it as introductory to a glorious and ever-during state of felicity.—ELIZABETH HAMILTON.

How manifold are thy deep wonders, Lord!
Night after night into thy heavens I gaze,
And watch, as circling through the starry maze,
The golden planets move in sweet accord.
O blasphemy of fools, O thought abhorred!
That would th' eternal characters erase,
Which to the creature show in living blaze
Creative Wisdom, and a God record:
Yea—characters, that they who run may read,
Writ every where, throughout each land and sea,
In telling of His power are all agreed.
Yet nought on Earth beneath, in Heaven above,
Declares like Jesus, sinner! given for thee,
A God of holiness, a God of love.—REV. C. STRONG.

ON SWIMMING.

SELF-PRESERVATION FROM DROWNING.

It is much to be regretted, that with the abundant supply of water assured to this metropolis, more use of it is not made for the purposes of personal health and comfort. Perhaps no capital in Europe is so poorly supplied with baths, and certainly in none is bathing so little practised. This is much to be lamented, for there can be no doubt that frequent bathing is highly conducive to health, and would tend to prevent or mitigate many of the evils usually found in overcrowded cities. From this little familiarity with immersion in water, it doubtless happens that so few persons are acquainted with the art of swimming, and with the mode in which they should conduct themselves when risk of drowning presents itself. The English above all other people should be good swimmers, exposed as they are by their insular situation and commercial pursuits, and disposition to visit other lands, so frequently to perils by sea: yet, while several towns on the Continent have their swimming schools, none such exist in London.

It is to be regretted that Dr. Franklin did not put into force his intention of establishing one. However, were public baths more numerous, this would be the less to be regretted, as, when frequent opportunities of practice are afforded, self-instruction is by no means difficult. The Romans expressed their opinion of a man's great stupidity by saying "he can neither read nor swim."

Most animals have a natural aptitude for swimming, not found in man, for they will at once swim, when even first thrown into the water; but it must be observed that the motions they then employ, much more resemble their ordinary movements of progression, than those made use of by man under similar circumstances.

The children of several uncivilized nations, especially when warmth of climate exists, frequent the water from an early age, and seem almost to swim by instinct: the remarkable powers of endurance, agility, and strength manifested while in the water by many individuals of savage tribes are well known; powers which often enable them to come off victorious in struggles with some of the fiercest inhabitants of their rivers and coasts.

The art of swimming is by no means of difficult attainment, and several authors (especially Dr. Franklin) have supplied directions to facilitate its acquisition. Above all things self-confidence (not rashness leading into danger) is required, and when this is possessed all difficulty soon ceases, especially if the learner be assisted at first by some friend who is a swimmer. Dr. Franklin (himself an expert swimmer) recommends that at first a familiarity with the buoyant power of water be gained, and to do this he desires the learner, after advancing into the water breast-high, to turn round so as to bring his face to the shore: he is then to let an egg fall in the water, which being white will be seen at the bottom. His object now must be by diving down, with his eyes open, to reach and bring up this egg: he will easily perceive that he is in no danger in this experiment, as the water gets shallower of course towards the shore, and, because, whenever he likes, by depressing his feet, he can raise his head again above water.

The thing which will most strike beginners will be the great difficulty they experience in forcing themselves through the water to reach the egg, in consequence of the great resistance the water itself offers to their progress; and this is, indeed, the practical lesson derivable from the experiments; for the learner becomes assured of the very great supporting or sustaining power afforded by water, and hence derives a confidence essential to rapid progress. This sustaining power of water is shown under many circumstances; thus, a stone, which on land requires two men to remove it, might in water be easily carried by one.

A man may walk with impunity upon broken glass in

deep water, because his weight is supported by the water. But many men have been drowned in attempting to wade across the fords of rivers, from not being aware that the body is supported by the water, and does not press on the bottom sufficiently to give a sure footing against a very trifling current. A man, therefore, carrying a weight on his head or shoulders, may safely pass a river, where, without a load, he would be carried down the stream*.

In fact, the knowledge of this "fluid support," constitutes the ground-work of all efforts at self-preservation from death by drowning.

That a person exposed to danger by water should swim well is important, as adding to his security, but it is still more important that he should know that he can be supported in the water, even without swimming, (provided he retains his presence of mind,) by a very trifling effort; for, while the best swimmer, by his exertions, would in no very long time become exhausted, by means of merely floating on the water much fatigue would be spared him, and his chance of being saved much increased. In fact to do this is exceedingly easy, for the human body is, when the chest is filled with air, as by an ordinary inspiration, of a less specific gravity (that is, weight in proportion to bulk) than the water which supports it, and, therefore, must float; and it does so naturally, having about half the head above the water; so that the person exposed to danger has only to turn upon his back, in order that that half consist of the face, and free respiration be thus secured. But, to float thus upon the water, the greatest care must be taken not to elevate the arms or other parts above its surface, and it is in remembering this caution, that presence of mind at the time of danger confers so much benefit, for, in the moment of terror, a person thrown into the water almost instinctively stretches out his hands aloft to grasp at some object, thereby depriving himself of a means of proceeding which would frequently keep him afloat until succour arrived. By elevating any part of the body in this way, we remove it from the support afforded by the water, and thus render sinking inevitable.

Mr. Nicholson in his journal relates an instructive instance of the importance of this caution. While the ship Worcester was sailing along the Ganges, at the rate of seven or eight knots per hour, a man, who was unable to swim, fell into the water. When first perceived, his head was above water; he held up his hands, and after a few seconds splashing he sank: soon after he rose again, and the officer of the ship, who had a trumpet in his hand, called out to him, "Keep your hands down in the water." He obeyed, and remained a considerable time afloat, while a boat was manned for his assistance; by a blunder of the sailors in their haste the boat was considerably delayed, and the ship was rapidly distancing him; alarmed at this, he forgot his instructions, again raised his hands, dashed them in the water, and soon sank: he however speedily rose again, and obeying the same instructions, incessantly repeated to him by the captain, by means of his trumpet, again floated. Whenever he deviated from this rule he sank, and this he did at least five times before the boat reached him, when he had been almost carried out of hearing; when taken up he was so little hurt as to be able to assist in rowing back to the ship. Mr. Nicholson concludes with the following simple rule: "When a man falls into deep water, he will rise to the surface by floatage, and will continue there if he do not elevate his hands. If he move his hands *under* the water in any manner he pleases, his head will rise so high as to allow him free liberty to breathe. And if he move his legs, as in the action of walking (or rather walking up stairs), his shoulders will rise above the water; so that he may then use less exertion with his hands, or apply them to other purposes."

Dr Arnott, in allusion to this subject, observes

* ARNOTT'S *Elements of Physics*.

that so many persons are drowned who might be saved, for the following reasons: 1. Their believing that continued exertion is necessary to preserve the body from sinking, and their hence assuming the position of a swimmer with the face downward, in which the whole head must be kept out of the water in order to enable them to breathe, whereas, when laying on the back, only the face need be above the water. 2. From the groundless fear that water entering by the ears may drown as if it entered by the mouth or nose, and their employing exertions to prevent this. 3. The keeping the hands above the surface already alluded to. 4. Neglecting to take the opportunity of the intervals of the waves passing over the head to renew the air in their chests by an inspiration. 5. Their not knowing the importance of keeping the chest as full of air as possible, which has nearly the same effect as tying a bladder full of air around the neck would have.

We have dwelt thus long upon the power of water (especially salt water by reason of its greater density) to support the weight of the human body, as not only is it the principal circumstance to be remembered when exposed to danger of drowning, but because, when a due confidence in it is acquired, all difficulty in learning to swim soon ceases. It is to this end the practice recommended by Franklin is directed, and by reason of ignorance or forgetfulness of it, so many persons in the hour of peril, by their fruitless and injurious exertion, as it were *drown themselves*, who might by tranquillity and presence of mind be saved.

Although floating in water is sufficient to preserve from immediate danger, yet ought not the acquisition of the art of swimming to be neglected. Progression by this means depends, like the flight of birds, upon the law in mechanics of every action being followed by a corresponding action, (*i. e.* reaction,) but in an opposite direction; and, thus, the reaction of the air, compressed by the downward motion of the bird's wing, causes it to mount aloft in proportion to the force it communicates by that motion; so, the backward stroke, communicated by the simultaneous movement of the hands and feet of the swimmer, causes his forward progress in the water. When once familiarized with the support he derives from the water itself, he soon learns to make this stroke correctly, especially if aided and supported by some more experienced friend, a means far more desirable than the use of corks or bladders. Mr. Nicholson makes the following interesting remarks upon the subject:

Dr. Franklin's method of learning to swim by struggling to descend to the bottom is better calculated to give courage than skill; but at the same time it must be allowed that he who has acquired the former will require very little of the latter to become a swimmer. I have nevertheless remarked that those boys who were the most daring at plunging into the water before they could swim, have mostly arrived at the art later than others who have attended with some care to the method of striking their arms and legs. I have known several persons who, after acquiring the method of striking the arms separately, so as to have gained confidence to walk in water rising above the shoulders, and of striking the legs while the body was supported by the hands bearing on the ground in shallow water, have swam well on the first trial to combine both together. The rules for swimming swiftly and with little fatigue are few. The body must lie as near the surface, and the head as low, as conveniently may be. The knees must be kept wide asunder, in order that the obliquity of action in one leg may counteract that in the other, instead of their joint action producing a libratory motion of the body; and the stroke or impulse must be given with much more velocity than that employed in drawing the legs up again.

Many persons recommend that the motions of frogs when swimming should be observed, as so nearly resembling those employed by man.

In conclusion, we wish to impress upon all learners the necessity of knowing well the character, bottom,

depth, &c., of the places wherein they practise. To learn to swim, it requires that the water should reach at least to the shoulders, but when higher than this, or beyond the depth of the swimmer, he should never go unaccompanied by an experienced person. J. C.

THE inward pleasure and satisfaction arising from the practice of virtuous actions, may be greatly overclouded in the present state by bodily diseases and misfortunes; and the inward pain and remorse generally felt on, or attending the commission of vicious and wicked deeds, may be greatly smothered, or not so much felt, from an eager pursuit after sensual gratifications, or an attendance on business and secular employments; but in another world there will be no diseases or misfortunes to overcloud the one, nor sensual gratifications or secular employments to smother or prevent the other being felt to all eternity.

THE belief of a supernatural assistance is so reasonable, so consonant to our ideas of the Divine goodness and of human frailty, that philosophers, even in the heathen world, were sensible how much it was wanted, and have expressly asserted, that without Divine assistance no man could make a progress either in wisdom or virtue. What reason suggested to them, Revelation has ascertained to us, which represents us as temples and habitations of the Holy Spirit. —REV. G. CARR.

UNDER the persuasion that no disaster can reach us without the permission of Him who watches over us with an eye that never slumbers, and a tenderness which nothing but guilt can withdraw from us, we can face those unknown terrors from which pagan philosophy turned away dismayed; we can look forward, unmoved, into futurity, and contemplate all the possible contingencies that may befall us, with intrepidity and unconcern; with the cheerfulness of a mind at perfect ease, reposing itself in full confidence and security on the great Disposer of all human events. —BISHOP LORTUES.

LABOUR, though it was at first inflicted as a curse, seems to be the gentlest of all punishments, and is fruitful of a thousand blessings: the same Providence which permits diseases, produces remedies; when it sends sorrows, it often sends friends and supporters; if it gives a scanty income, it gives good sense, and knowledge, and contentment, which love to dwell under homely roofs; with sickness come humility, and repentance, and piety; and affliction and grace walk hand in hand. —JORTIN.

THE slave who digs in the mine or labours at the oar, can rejoice at the prospect of laying down his burden together with his life; but to the slave of guilt there arises no hope from death. On the contrary, he is obliged to look forward with constant terror to this most certain of all events, as the conclusion of all his hopes, and the commencement of his greatest miseries. —BLAIR.

It was an excellent rule which Marcus Antoninus prescribed to himself in his private meditations: "Manage," says he, "all your actions and thoughts in such a manner, as if you were just going out of the world."

As the Supreme Being has expressed, and, as it were, printed his ideas in the Creation, men express their ideas in books, which, by this great invention of our latter ages, may last as long as the sun and moon, and perish only in the general wreck of nature. Thus Cowley, in his poem on the Resurrection, mentioning the destruction of the universe, has these admirable lines:

Now all the wide extended sky,
And all th' harmonious worlds on high,
And Virgil's sacred Work, shall die.

There is no other method of fixing these thoughts which arise and disappear in the mind of men, and transmitting them to the last periods of time; no other method of giving a permanency to our ideas, and preserving the knowledge of any particular person, when his body is mixed with the common mass of matter, and his soul retired into the world of spirits. Statues can last but a few thousands of years, edifices fewer, and colours still fewer than edifices. —ADDISON.

FRESH-WATER FISH.

VI.

THE CARP, (*Cyprinus Carpio*, LINN.)

THE Carp family (*Cyprinoidæ*) is the first of the five families into which Cuvier divides his second great division or order of osseous fishes. This order (*Mala-copterygii Abdominales*) includes those fishes whose ventral fins are attached to the abdomen, behind the pectorals, and unconnected with the bone of the shoulder. This order includes the greater part of the fresh-water fish.

All the species of the genus *Cyprinus*, of which the common carp is the type, are inhabitants of fresh water; most of them have the faculty of bringing their lips forward, and drawing them back, in consequence of the anterior part of the mouth being formed of very small bones, connected by elastic ligaments. The mouth is small, the jaws feeble, and very often without teeth, but with teeth on the pharynx, which compensate somewhat for their absence on the jaws. Their bodies are scaly, and they have not the soft dorsal fin which occurs in the salmon family. They are the least voracious of all the finny tribes. The different species so much resemble each other, that it is often difficult to distinguish between them. Most of them are esculent, but their flesh is not of the first quality.

The common carp is found in the fresh waters of the southern and temperate parts of Europe; and it is only in consequence of the care bestowed on them that they are found in the more northern parts of the continent. Beckman says,—

We are told that these fish were brought from Italy to Prussia, where they are at present (1797) very abundant, by a nobleman whose name is not mentioned. This service, however, may be ascribed with more probability to the Upper Burggrave Casper von Nostitz, who died in 1588, and who, in the middle of the sixteenth century, first sent carp to Prussia from his estates in Silesia, and caused them to be put into the large pond at Arensburg, not far from Creutzberg. As a memorial of this circumstance, the figure of a carp, cut in stone, was shown formerly over a door at the Castle of Arensburg. This colony must have been very numerous in the year 1535, for at that period carp was sent from Königsberg to Wilda, where the Archduke Albert then resided. At present a great many carp are transported from Dantzic and Königsberg to Russia, Sweden, and Denmark. It appears to me probable that these fish after that period became every where known and esteemed, as eating fish in Lent and on fast days was among Christians considered to be a religious duty, and that, on this account, they endeavoured to have ponds stocked with them in every country, because no species can be so easily bred in these reservoirs.

Since the time when Beckmann wrote, until the present time, the sale of the carp has formed part of the revenue of the nobility and gentry in Prussia, Pomerania, Brandenburg, Saxony, Bohemia, Mecklenburg, and Holstein; and the treatment of this useful fish has long since been reduced in these countries to a kind of system, founded on numerous experiments made during several generations in the families of gentlemen well skilled in every department of husbandry. They construct carp ponds, and stock them with a few breeders, which in a short time fill the pond. It is recommended to have three ponds, viz., a spawning pond, a nursery, and a pond for adult fish. It has been found that such ponds as are surrounded by poor, clayey soils, or are exposed to the north and east winds, or have much wood about them so as to obstruct the rays of the sun, or contain hard or very cold water, or such water as issues from mines, moors, or mosses, will never allow the fish to thrive. Water-fowl must be kept away from the ponds during the spawning season. Every full-grown carp must be allowed a space in the pond equal to a square of fifteen feet: the more room they have, the more quickly will they grow, and the oftener they are fed the better. Mr. Forster has

known them to attain the weight of twenty-five pounds by being carefully attended to. During winter, should the pond be covered with ice, it must be broken in many parts, as without the admission of air the fish would soon perish.

An extraordinary but cruel method of improving carp for culinary purposes is described in the *Philosophical Transactions* for 1754.

It is very doubtful at what time the carp was introduced into England. The year 1514 is mentioned by Fuller as the time when Leonard Maschal, a gentleman of Plumstead in Sussex, introduced the tench, but there is some reason for doubting whether we ought to give him the honour of introducing the carp also. Carp are mentioned in the *Boke of St. Albans*, published by Wynkyn de Worde, as early as 1486. This *boke* contains a treatise on fishing and several more serious tracts, compiled by Dame Jullyans Barnes, prioress of the nunnery of Sopwell near St. Albans, a lady celebrated for her learning and accomplishments. The reason for her publishing the treatise on fishing in the manner in which it appears, is given by her in the following words:—"And for by cause that this present treatyse shoulde not come to the hondys of eche ydle persone whyche wolde desire it, yf it were emptynted allone by itself and put in a lytyll plaunflet; therefore I have compyled it in a greter uolume, of dyuerse bokys concernynge to gentyll and noble men, to the entent that the forsayd ydle persones whyche sholde haue but lytyll mesure in the sayd dysporte of fysshynge, sholde not by this meane utterly dystroye it." Speaking of the carp, she says, that, "it is a deyntous fysshe, but there ben but fewe in Englonde. And therefore I wryte the lasse of hym."

In this country the carp usually attains the length of from about twelve to sixteen inches; but in warmer climates it will grow to two, three, or four feet, and attain a weight of twenty, thirty, or even forty pounds. Its general colour is a yellowish olive, much deeper or browner on the back, with a slight hue of gold on the sides: the scales are large, rounded, and distinct; the head large, and the mouth furnished on each side with a cirrus or beard, and above the nostrils a smaller pair: the lateral line is slightly curved, and marked by a row of blackish specks; the fins are violet-brown, with the exception of the anal, which has a reddish cast: the dorsal fin is broad, or continued to some distance from the middle of the back towards the tail, which is slightly forked.

The carp attains a great age: specimens have been spoken of as being 150 or 200 years old. Their colour is less deep as they get old, and in advanced age it borders on white. In old age, too, they are subject to a singular malady: the head and back become covered with moss-like excrescences. This disease seems also to affect young carp which inhabit snow-water, or water which has become putrid: snow-water also produces pustulous germs under the scales, which fishermen call the small-pox. Their intestines also often contain worms, and their liver is subject to ulceration.

The food of the carp is larvæ of insects or worms, small testacea, grains, roots, and the young shoots of plants. They devour readily the leaves of lettuce, and other tender plants, which are thrown into the water. The leaves and seeds of salad, according to Blotch, fattens them more quickly than any other food. They may also be observed darting out of the water to seize the insects which hover over its surface. The concussion of their jaws or lips in eating, occasions a peculiar noise which may be heard at some distance. They can remain a long time without food, yet when it is offered them in abundance they often overfeed themselves, and perish from the effects of their gluttony.

Carp delight most in waters where the current is not strong. In summer they frequent weed beds and are particularly fond of those aquatic plants of stagnant

waters which spring from the bottom and rise to the surface. In rivers they frequent the still deeps which have an oozy bottom, with rushes and reeds, where they find a convenient nidus for their spawn. During winter they conceal themselves in the mud and pass many months without food, collected side by side in great numbers. In the spring, those that inhabit running waters quit their winter abode to seek more tranquil haunts. If their progress should be obstructed by any barrier, they endeavour to leap over it by placing themselves on their side, bringing the head and tail together and then suddenly letting go this sort of circular spring.

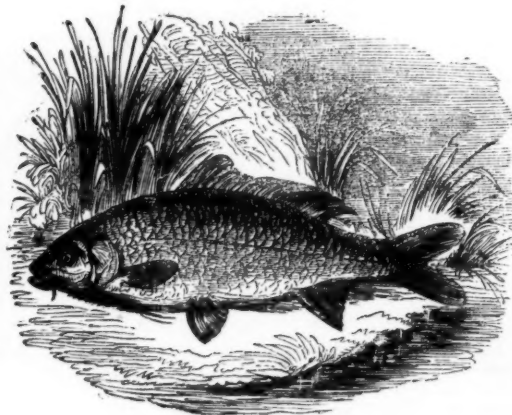
The carp is surprisingly prolific; the quantity of roe is so great, that it is said sometimes to have exceeded the weight of the emptied fish when weighed against it. As it frequently happens with prolific animals, the greater portion of the spawn is devoured by other animals; and the young ones are exposed to numerous dangers. The carp grows rapidly, and at the age of three years it has few enemies to fear, except the otter and the larger pikes. The eggs of the carp, as well as those of the sturgeon*, are made into caviar, which is highly esteemed. The bile of the carp furnishes a green colour to painters, and was formerly used in medicine.

The carp is so tenacious of life that it may be kept for a considerable time in any damp place, though not immersed in water. In winter they may be transported to a considerable distance by packing them up in plants, in moistened linen, or in snow, and putting a bit of bread steeped in brandy in their mouth. In Holland they are suspended to the roof of a cellar in nets full of damp moss, which is frequently watered; and they are fed with bread and milk or with chopped vegetables.

They are transported to Paris in well-boats, which are often stocked at the distance of more than a hundred leagues from that capital.

The *Cyprinus auratus*, gold fish, or golden carp, has been already described in *Saturday Magazine*, Vol. XVI., p. 134.

* See *Saturday Magazine*, Vol. XVIII., p. 92.



THE CARP.

The scandal brought upon religion, as it was not contracted by the irregularities of one or two persons, but by associated and common crimes; so neither will it be removed by a few single and private reformatations. There must be combinations and public confederacies in virtue, to balance and counterpoise those of vice, or she will never recover that honour which she acquired by the general piety of her professors.

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